Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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RELIGIOUS INTELLIGENCE.

WALDENSES.

Journal of a Residence of ten weeks among the Waldenses, in the months of October, November, and December, 1826. *By G. Kenrick.*

[Concluded from page 33.]

SECOND VISIT TO LA TOUR.

Nov. 19. Having returned to La Tour in the middle of the previous week, on Sunday, 19th, I heard the pastor of the adjoining parish of Villaro, Mons. Gue, deliver a very pleasing practical discourse from 2 Tim. ii. 19, "*Que tous ceux qui invoquent le nom de Christ s'ecartent de l'iniquite*—Let all those who invoke the name of Christ depart from iniquity.' He began with observing that the term *invoke* in the translation, was in the original *name*, and that to name the name of Christ meant nothing more than to profess one's self his disciple. Both the matter and manner of the preacher were highly interesting, but I have not preserved any notes of this discourse. In reference to his very judicious explanation of the term *invoke* in the French translation, which was, while unexplained, certainly calculated to convey an erroneous impression, I asked him afterwards, whether in any of the liturgies or other religious books approved by the pastors and employed by the people, there were any direct addresses to Christ, whether in the way of prayer or otherwise. He replied, at first, "None whatever, in any religious books used in the Valleys." He added, however, "There are certainly none in our *public* liturgies, but in some of the prayers for individuals, an article is occasionally addressed to Christ. The government will not allow us to print books for the use of our people, so that we are obliged to take them as we find them in Switzerland, or other Protestant states." I mentioned that the Unitarians (meaning by that term not all those Christians who are *entitled* to be called Unitarians, but the *sect* passing under that name) [in England he probably means] believed Jesus Christ to have been a human being, sent by God for human salvation, and endowed by him with all the necessary qualifications for that office. He observed that Mr. Cunningham and others who had visited them, went much further in what they attributed to Christ than the Vaudois, and the Vaudois further than the Unitarians. He did not think, however, that there was an essential difference between the Unitarians and the Vaudois, but that in the services of the Church of England there were many remnants of Popery, judging from the Book of Common Prayer. Similar sentiments to those of M. Gue were expressed to me in conversation by a respectable native of La Tour, who had spent seven years in England, in a mercantile concern. He said he had frequently attended the Unitarian Chapel at Halifax in Yorkshire, and that the Vaudois and Unitarians were exactly alike in their prayers and preaching, "except," said he, smiling, "that the minister sometimes gave the other sects a set down."

Sunday, Nov. 26th. I heard M. Monasterien at St. Laurent, the central hamlet of the parish of Angrogna. At this place the Waldenses built their *first* church, in the year 1560, having previously assembled in the open air. But all the churches, except that of Pralli, which escaped from its great elevation and remoteness of situation, were destroyed in the persecutions of 1655, and again in 1686. The parish church of Angrogna stands in a most romantic and sublime spot, on a hill which, projecting forward beyond the range to which it belongs, narrows the Valley of Angrogna into a very inconsiderable space, and presents a most interesting vista down to La Tour, three miles distant. Above the church, are seen the lofty range of snow-crowned mountains which form the barrier towards the Valley of San Martino. The little sanctuary crowded with serious worshippers in their homely clothing, seated rank behind rank, on the time-worn deal benches; the honored body of elders in the centre, alone being indulged with the luxury of a board over the cold stone floor, on which to rest their feet wet with the mountain snows; and the small unglazed windows neatly papered by the care of the schoolmaster, presented an affecting picture of ancient Waldensian simplicity. M. Monasterien's text was Ephes. vi. 1, 2, "Children, obey your parents in the Lord: for this is right. Honor thy father, &c., which is the first commandment with promise, that thy days may be long in the land." He observed that there was no instance in which the dictates of nature more strikingly coincided with the precepts of Divine Revelation than that of requiring respect on the part of the young towards the aged, and that the purest periods of antiquity, particularly the laws and customs of the ancient Spartans, presented examples of this kind which might put to shame some Christians. After stating the arguments by which the duty of obedience to parents is enforced, he went on to remark, "I am sorry to have observed among some of you, my brethren, the very inadequate notion has been taken up respecting the *extent* of the duty of a child towards the authors of his days. Do you seem to think that your period of filial duty is finished when you have carefully obeyed the commands of your parents up to the time of your coming of age and having families of your own; and that after that nothing more is incumbent on you, but to see that your parents want for nothing. But if they claim your respect on the ground of their superior experience and wisdom, has not this wisdom been continually growing, and will it not continue to grow with each advancing year? In extreme old age, while their faculties remain, their wisdom must be far greater and more valuable to their juniors, than at the period when you first quitted the paternal roof. Your reverence for them ought, then, to be receiving continual increase, instead of diminishing. And when they are on the borders of the grave, you ought more than ever to ask their counsel in the important concerns of life, and guide your conduct by the light of their superior experience. I have no ground of complaint against you on the score of providing for their wants; I should be happy to see you equally attentive to this other branch of your duty. You will then receive the benefit of the promise in my text; for although it may be difficult always to trace its fulfilment in the *earthly* Canaan, your days will certainly be long and happy in the *heavenly* Land of Promise." The sermon and the extempore prayer bore no traces of any of the peculiarities of orthodoxy. M. Monesterien removed from Manelli, in the Valley of San Martino, in August last. The richest benefice among the Cottian Alps does not amount to more than 45*l* per annum. But those of Pralli and Manelli fall considerably short of all the others, and the climate being likewise far more severe, it has been a constant practice for the *youngest* ministers to be stationed here, for a short time only, on their first settling. With a view to this arrangement, these two appointments rest with the Synod, or with the *table* which represents the Synod, while it is not sitting, instead of being, like other parishes, subject to the free choice of the elders of the vacant churches. As a compensation for the severe trial to which the constitution is exposed in these two situations, the young men who are placed here have the prospect of succeeding by preference to the parish of Angrogna, when a vacancy there occurs. As Pralli is the severest climate of the two, the pastor of that place is *first* offered to the choice of the elders of Angrogna, and if he is refused, then the pastor of Manelli.

Sunday, December 3d. I heard M. Mondon, of San Giovanni. His text was, "For, where two or three are gathered together in my name, there am I in the midst of them." The preacher remarked, that the name of Christ was not like any common name, which served only to distinguish one individual from another, but correspond to the term *majesty*, in speaking of a prince. To do or say any thing in the name of his majesty implied more than doing it in the name of the individual. To meet together in the name of Christ was to meet in obedience to his commands, in the profession of his religion, in imitation of his example, and in fulfilment of the grand design of his mission, the promotion of *good works*. Whenever Christians met together for the promotion of good works, whether in their public religious assemblies for worship and instruction, or in the other unions which they formed for the advancement of knowledge, and the performance of acts of charity, they were met together in the Saviour's name. such was the substance of the first head of his discourse. In the second part he explained what was meant by the *presence* of Christ. Agreeably to what he himself had declared, his presence consisted in the mission of the Holy Spirit, which he declared his Father would send in his name, in compliance with his intercession. "What pains can be too great," the preacher remarked, "to secure so distinguished an honor? Let us all earnestly endeavor, by imitating the great example which he has given us in his own life, to render our hearts a *fit abode* (or not altogether an *unfit* abode) for his presence! In illustration of my meaning, I will instance the most extraordinary effort of benevolence the world has witnessed in modern times, the Bible Society, in which all sects and nations unite in diffusing the word of life to the remotest ends of the earth. They are engaged in an undertaking in fulfilment of the great design for which the Saviour himself came into the world; and wherever its advocates may go, bearing the knowledge of thy name, thou, O Jesus, wilt assuredly go with them."

Sunday, December 10th. I again heard M. Bert. His text was John xvii. 3: "*And this is life eternal, that they may know* THEE, *the only true God, and Jesus Christ whom thou hast sent.*" He was more animated than I had ever heard him before. "Many and grevious have been the disputes among Christians," said he, "about what constitutes a Christian. The grand error of each party has been, that they have drawn up a system of their own, and presumptuously demanded that the whole Christian world should subscribe to it. Some, for believing too much, and others, for believing too little, have been pronounced accursed, and doomed to everlasting flames. Will ye allow the adorable Saviour himself to define his religion for you? In the words of my text, which I will pronounce to be truly sacramental, (*vraiment sacramentales*,) he defines the belief he requires of his disciple. O, what interminable evils have been occasioned by men's departure from this declaration of the Saviour! What endless and perplexing distinctions, what unintelligible dogmas, what bloody wars and implacable hatred among the disciples of the same Master, have arisen from this one error of each party endeavoring to set up a definition of a Christian of their own making, instead of contenting themselves with the simple and authoritative words of their Master!" He then went on to shew, at length, that in order to be a Christian, it is not necessary to believe this or that creed, of human invention, but to believe that there is only one true God, the Father of all, and in Jesus Christ, whom he hath sent for the redemption of men.

The churches of the Vaudois are generally open every Thursday for a sermon or other religious address. In this week and the succeeding one, I twice attended M. Bert's *Catechisms*, as they are called—discourses on the history and doctrines of the Bible, designed to prepare the young for receiving the Lord's Supper, (for the first time,) which is administered once in three months. Young and old assemble on these occasions, and M. Bert first delivers a discourse, and then calls on the young people to give an account of it. He began with the history of the creation, from which he drew entirely practical reflections. I heard him, in the whole, eight times, and discovering nothing of the peculiarities of orthodoxy in his prayers or preaching, I thought the inference a fair one, that whatever may be his belief, these peculiarities are not made by him the foundation of all moral instruction and Christian attainments. From conversation with him I learned, that his own sentiments and those of his brethren were what is usually called orthodox, although he did not enter into any minute explanation. With respect to Christ, he said he conceived of him as a "ray shot from the Fathers glory, and to be absorbed again, as St. Paul intimates, 1 Cor. xv. 28. But," said he, "if I be asked whether he be co-eternal with the Father or not, and whether he be co-equal with him or not, I never have answered to these questions, and never will. It is a matter beyond the comprehension of angels, and what can feeble mortals do? I regard the disputes of Christians about the person of their Master, as the disgrace of Christianity. That he was *entitled* to worship," he said, "was evident from his so often receiving it. But even Seneca, had perceived that the best worship is *imitation*, and Christ himself had required us to address our prayers to the Father in his name." I was gratified by his remarking to me at parting, that I was "the Englishman who had lived longest amongst them, and who understood better than any other their manners and present condition."

December 17th, my tenth and last Sunday among the Vaudois, I heard an interesting practical discourse from M. Bonjour, on the privileges of Christians, preparatory to Christmas-day. In conversing with him, he used an expression which will long remain in my memory: "The manners of my countrymen call back the *golden* age; for of what do the poets sing but of honesty, purity, and justice?"

In this narrative, I trust I have succeeded in shewing, first, that this ancient people exhibit, at the present day, the most edifying example of Christian excellence; and, secondly, that this distinguished excellence; of charcter has for its support, not the peculiar sentiments which distinguish one sect from another, but that *main pillar of the Christian temple*, the sentence of its Founder, *And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.*

P. S. The Editor and readers of the Monthly Repository will permit me to express the concern I felt, while visiting this interesting remnant of "the golden age" and of the primitive Christian church, that the *Unitarians* had not yet testified in any public manner their sympathy with them, and interest in their behalf. From the extreme poverty of a great part of the land which the Vaudois occupy, they are in general barely able to maintain their families, and must look to foreign assistance for the support of their pastors, the maintenance of their schools, churches, and hospital. Nothing can be more revolting to the prepossessions of a *Baptist* than their mode of baptizing infants, at eight days old, out of a small phial! Yet the "*Baptist Society*" have presented them with 200*l*, in one sum, for the support of their various institutions. The translation into the French language of Mrs. Hughes' "*Good Luck and Good Conduct*" would, I will venture to say, form a highly acceptable present to them.

Venice, March 31, 1827.

As they that build houses of clay, must every where place studs and pieces of timber and wood, so to strengthen the building; so all our cares of this life, which are no better than buildings of dirt and clay, we must strengthen and compact together with frequent and often prayer, as with bonds and props of timber.—*Chrysostom.*

MISCELLANY.

RELIGION IN FRANCE.

Sir Walter Scott, in his Life of Napoleon, says one cause of the French Revolution, was the writings of the French Philosophers. The most conspicuous of whom (amongst others of less note,) were "Voltaire, Rosseau, Diderot, Montesquieus—names which France must always esteem her highest honor." The following extract we think cannot be uninteresting to our readers.

[True] Religion cannot exist where immorality generally prevails, any more than a light can burn where the air is corrupted; and, accordingly, infidelity was so general in France [at the beginning of the revolution] as to predominate in almost every rank of society. The errors of the Church of Rome, as we have already noticed, connected as they are with her ambitious attempts towards dominion over men, in their temporal as well as spiritual capacity, had long become the argument of the philosopher, and the jest of the satirist; but in exploding these pretensions, and holding them up to ridicule the philosophers of the age involved with them the general doctrines of Christianity itself; nay, some went so far as not only to deny inspiration, but to extinguish, by their sophistry, the lights of natural religion, implanted in our bosoms as a part of our birthright. Like the disorderly rabble at the time of the Reformation, (but with infinitely deeper guilt,) they not only pulled down the symbols of idolatry, which ignorance or priestcraft had introduced into the Christian Church, but sacriligiously defaced and desecrated the altar itself. This work the philosophers, as they termed themselves, carried on with such an unlimited and eager zeal, as plainly to show that infidelity, as well as divinity, hath its fanaticism. An envenomed fury against religion and its doctrines; a promptitude to avail themselves of every circumstance by which Christianity could be misrepresented; an ingenuity in mixing up their opinions in works, which seemed the least fitting to involve such discussions; above all, a pertinacity in slandering, ridiculing and vilifying all who ventured to oppose their principles, distinguished the correspondents in this celebrated conspiracy against a religion, which, however it may be defaced by human inventions, breathes only that peace on earth, and good will to the children of men, which was proclaimed by Heaven at its divine origin.

If these prejudiced and envenomed apponents had possessed half the desire of truth, or half the benevolence towards mankind, which were eternally on their lips, they would have formed the true estimate of the spirit of Christianity, not from the use which had been made of the mere name by ambitious priests or enthusiastic fools, but by its vital effects upon mankind at large. They would have seen, that under its influence a thousand brutal and sanguinary superstitions had died away; that polygamy had been abolished, and with polygamy all the obstacles which it offers to domestic happiness, as well as to the due education of youth, and the natural and gradual civilization of society. They must then have owned, that slavery, which they regarded or affected to regard with such horror, had first been gradually ameliorated, and finally abolished by the influence of the Christian doctrines—that there was no one virtue, teaching to elevate mankind or benefit society, which was not enjoined by the precepts they endeavored to misrepresent and weaken—no one vice by which humanity is degraded and society endangered, upon which Christianity hath not imposed a solemn anathema. They might also, in their capacity of philosophers, have considered the peculiar aptitude of the Christian religion, not only to all ranks and conditions of mankind, but to all climates and to all stages of society. Nor ought it to have escaped them, that the system contains within itself a key to those difficulties, doubts, and mysteries, by which the human mind is agitated so soon as it is raised beyond the mere objects which interest the senses. Milton has made the maze of metaphysics, and the wildering state of mind which they engender, a part of the employment, and perhaps of the punishment, of the lower regions. Christianity alone offers a clue to this labyrinth, a solution to these melancholy and discouraging doubts; and however its doctrines may be hard to unaided flesh and blood, yet explaining as they do the system of the universe, which without them is so incomprehensible, and through their practical influence rendering men in all ages more worthy to their part in the general plan, it seems wonderful how those, whose professed pursuit was wisdom, should have looked on religion not alone with that indifference which was the only feeling evinced by the heathen philosophers towards the gross mythology of their time, but with hatred, malice, and all uncharitableness.—One would rather have expected, that after such a review, men professing the real spirit which searches after truth and wisdom, if unhappily they were still unable to persuade themselves that a religion so worthy of the Deity (if such an expression may be used) had emanated directly from revelation, might have had the modesty to lay their finger on their lip, and distrust their own judgment instead of disturbing the faith of others; or, if confirmed in their incredulity, might have taken the leisure to compute at least what was to be gained by rooting up a tree which bore such goodly fruits, without having the means of replacing it by aught which could produce the same advantage to the commonwealth.

Unhappily blinded by self-conceit, heated with the ardor of controversy, gratifying their literary pride by becoming members of a league, in which kings and princes were included, and procuring followers by flattering the vanity of some, and stimulating the cupidity of others, the men of the most distinguished parts in France became allied in a sort of anti-crusade against Christianity, and indeed against religious principles of every kind. How they succeeded is too universally known; and when it is considered that these men of letters, who ended by degrading the morals, and destroying the religion of so many of the citizens of France, had been first called into public estimation by the patronage of the higher orders, it is impossible not to think of the Israelitish champion, who, brought into the house of Dagon to make sport for the festive assembly, edded by pulling it down upon the heads of the guests—and upon his own.

MR. WARE'S ADDRESS.

We gave last week a short extract from the introductory part of Rev. Mr. Ware's Address before the "York County Unitarian Association." After a clear and satisfactory argument in defence of the Unitarian belief, we have, near the close of the Address, the following remarks.

It is *as Christians*, and *for the sake of the Christian Religion*, that you are entreated to hold fast this form of sound doctrine, and to do what you may for its encouragement and progress.

It is a duty to your Religion. If, as we conscientiously believe, the doctrine which we oppose has no good foundation in scripture—if it has grown up from the admixture of some philosophical opinions brought into the church ages ago; then we cannot but regard it as a most unfortunete misapprehension of the truth. And it becomes as imperiously a duty in us to expose it, as it was in Luther and the Reformers to assail the corruptions of the Romish church. Allowing that it produces less practical and palpable evils, yet if, as there is reason to believe, it has occassioned scepticism in many, and been an obstacle to the progress of the gospel; being, moreover, the corner-stone of certain other doctrines called Calvinism, which we cannot honestly regard as agreeable to the perfections or the word of God; in this case, I say, it becomes a DUTY—from which we can no more discharge ourselves than from the duty to speak the truth and deal uprightly—to strive to remove the error from the world. Our religion demands it of us, that its divine features may be recovered to their pristine beauty. Our fellow-men demand it of us, thirsting, as they are, for information and light on the most interesting subjects. Our own reputation demands it of us—being, as we are, in the situation of the Apostles, a sect 'every where spoken against'—every where reviled as enemies of the Lord whom we love—branded as unbelievers in that revelation which is our soul's joy, and which Unitarians have done as much and as ably as any to defend against the assaults of infidelity—and accused of seeking covertly to overthrow that blessed Book which is our charter of peace and the anchor of our soul's hope. Brethren, I do not see how we can answer it to our conscience or our God, if we hold our peace and refrain our hand in this matter. I love concord as well as any man. I lament from my soul the alienations and divisions of the Christian church. I deprecate the spirit of hostility and wrath which rides abroad on the tempest of controversy. But still I say, that when we see a doctrine which the united force of all other sects is engaged to blacken and overwhelm, against which a fierce war of extermination is waged, and no quarter given even for Charity's sake—a doctrine which *we* hold to be God's truth, revealed in his word and testified by the teaching and blood of his Son; —then I say *we have no right* for the sake of quiet to shrink from proclaiming and toiling for it. If it were our own cause, we might have an option. But being, as it is, the cause of God and his Christ,—the apostles did as rightly in forsaking their Master when men rose against him, as we should do in forsaking this his Truth when men rise against it. No—let others deny it and betray it and forsake it and flee, in the time when the multitude execrate and insult it.—I trust that we shall not dare to prove false to it. Let the Scribes and chief priests and the elders of the people exert their power, and prevail even to its apparent extermination. It may be put down for a time, and buried, as its holy Teacher was, in the tomb. But like him it shall burst from the power of its enemies, and rise again—rise, in triumph and dominion to exalt its empire on an everlasting rock.

I congratulate you, Brethren, on your readiness to this good work. You have joined a laudable and needed enterprize. Let not your hands slacken. Go on persevering, and seek to do more and more. Cause our religious doctrines to be not only published, but circulated; and ask those who

speak evil of them, whether they have ever studied them, or even read the most common explanation of them. Think yourselves well employed, when you thus contend for the faith once delivered to the saints, and seek to restore the true doctrine of scripture.

But this is not all which your faith requires of you. You are called upon to testify in its behalf, and recommend its claims by a corresponding temper and life. In contending for the faith, take heed that you do not lose the *spirit*, of the gospel. Hold your opinions in the exercise of a candid and charitable temper toward all. This is a cardinal point in the Christian character.—Resist strenenuously and devoutly all temptation to regard with censoriousness or illiberality those who differ. Remember that "if any man have not the spirit of Christ he is none of his." You infringe that spirit whenever you speak unkindly or sneeringly of those whose doctrines you may dislike, whenever you 'judge your brother or set at nought your brother.' 'Who art thou that judgest another man's servant? To his own Master he standeth or falleth;' and we must *all* stand before the judgment seat of Christ.

Give to your doctrine also the support of a good life. The gospel is a doctrine 'according to godliness;' and unless it lead to 'godly, righteous, and sober lives,' it might as well be a corrupted as a pure doctrine.—Consider, therefore, that you do little for the cause of Christ by barely contending for it, unless you also live for it and adorn it.—This caution is especially needed, because it is our misfortune to be thrown into situations of peculiar exposure. We stand in opposition to sects which make extraordinary pretentions to piety and exemplariness of Christian manners. As we are compelled to protest against their erroneous doctrines, we are easily displeased with all the appearances associated with them, and are hence in danger of being driven to the opposite extreme of a careless life. This is a real and natural tendency. One extreme begets another. By all means be persurded, Brethren, to guard against it. Suffer not yourselves to be driven to carelessness of life, or contempt for serious appearances, by what may seem the unreasonable austerity and sanctimoniousness of others. Remember that there is a rational medium; and—as rational men, holding a sentiment which you know to inculcate that medium, and which thoroughly abhors all licentiousness both of thought and of practice—cherish diligently an ardent piety, and a strict, unbending, though unostentatious, exactness of morals. Be religious men; and be not afraid to appear as such. Otherwise, you are false to your principles, and obstruct the cause you really desire to advance.

CHRISTIAN REGISTER.

BOSTON, MARCH 8, 1828.

Ordination. On Wednesday, the Rev. WARREN BURTON was ordained to the pastoral care of the Third Congregational Church and Society in Cambridge, situated at Lechmere Point. The day was pleasant, and a large audience was collected, who joined with much apparent interest and seriousness in the impressive services of the occasion.

The order of the services was as follows: Introductory Prayer, by Dr. Lowell, of Boston; Reading of the Scriptures, by Mr. Walker, of Charlestown; Sermon by Mr. Greenwood, of Boston; Ordaining Prayer, by Mr. Beede, of Wilton, N. H.; Charge by Dr. Ware, of the University; Right-hand of Fellowship, by Mr. Barrett, of Boston; Concluding Prayer, by Mr. Gannett, of Cambridgeport; Benediction, by Mr. Burton.

The following Hymn was written for the occasion, by Charles Sprague, Esq.

Our fathers, Lord, to seek a spot,
Where they might kneel to thee,
There own fair heritage forgot,
And brav'd an unknown sea.

Here found their pilgrim souls repose,
Where long the heathen rov'd,
And here their humble anthems rose,
To bless the Power they lov'd.

They sleep in dust—but where they trod,
A feeble, fainting band,
Glad millions catch the strain, O God,
And sound it through the land.

Come, Lord, to this new temple now,
Thy servant here behold;
In thy dread name he breathes his vow,
To guard this little fold.

Long may he stand thy herald here,
Thy lessons to impart;
From every eye to wipe the tear,
The stain from every heart—

In paths of peace to bid them tread,
Where no vain feuds arise,
And from his life a lustre shed,
To light them to the skies.

So, when the last long night shall go,
The last glad morning break,
When all that walk'd in truth below,
In joy above shall wake,—

There may thy servant, Lord, be found
The chosen of thy Son,
And hear from him the glorious sound,
"Well done, beloved one!"

Mr. Greenwood's text was Rev. xi. 15: "There were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign forever and ever."

The subject of the discourse was,—The prospects of Christianity. He considered *first*, the External circumstances which prove the favorable prospects of Christianity; and *secondly*, facts and circumstances of an Internal and Domestic kind.

I. External considerations.

1. The Christian portion of the world is the civilized portion. This is illustrated by referring to the condition of Europe, and of North and South America.

2. The extension of Christianity into unchristian lands was argued from the activity and spirit of Christians. In this connexion an allusion was made to Missions, and a just eulogium was passed on the missionary enterprize. It is not a new spirit. It is a spirit often mistaken, indeed, in its judgments, but good in itself and powerful in its effects. The extension of Christianity was also argued from the fact that civilization is pressing hard on the footsteps of barbarism. This is illustrated by reference to India and New-Holland:—and also from the consideration that Christianity must always accompany the progress of intellect and the right exercise of the affections.

II. Internal considerations.

Under this head the remarks were brief. The final and universal prevalence and power of Christianity is to be anticipated from the advances already made towards a right appreciation of its true character and spirit.

Some important particulars were named, which evince the progress of Christianity towards the perfection of its influence.

1. Mankind have already learnt the important truth that religion does not consist in *forms;* that these are only subsidiary, and that even the more decent forms of religion are of no worth, except so far as they may be handmaids of *piety;* that when observed without the concurrence of the affections, the assent and promptings of the heart, they are but mockery.

2. It is now also beginning to be acknowledged that religion does not consist in excitements of the passions; that the fulfilment of the commandment consists in the calm and rational observance of the duties of religion.

These are important achievements of Christianity, and a pledge of the final fulfilment of the prophetic anticipations of the author of the text, when voices shall be heard both in heaven and on earth, proclaiming that "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

The unanimity with which Mr. Burton has been invited to the duties of his new situation, and the excellent spirit which has been manifested by the society, give him flattering prospects of a useful and happy ministry.

TRUST DEEDS.

It appears from a recent *Orthodox* publication, that the Hanover-street church is not the only one in which the owners of pews are deprived of their constitutional rights by the artifices of legal conveyancing. Hitherto these "*deeds of darkness*" have been industriously concealed. We are glad that they have at length been dragged out to the light, and held up to the gaze and reprobation of an injured and insulted community. The following are statements on *Orthodox* authority. All we desire is that these facts may be generally known.

"The establishment of Churches on the plan, [of trust-deeds] was adopted by the Orthodox Congregationalists in Boston in 1809. In that year the Park Street Church in this city was formed, its meeting-house erected, and the fee of the land on which it stands was conveyed to several individuals in trust for the church, with provisions in reference to the settlement of pastors and the rights of pew-holders, in all respects similar to those of the Hanover Street Church. In 1822 the Union Church, occupying the meeting-house in Essex Street, was organized, and the fee of the land conveyed to trustees upon similar trusts. In 1824 the Evangelical Congregational Church in South Boston was gathered, the meeting-house in which it worships erected, and the fee of the land conveyed in the same manner."

"The subscriptions by which the new churches [at the North and South end] had been built stipulated that the fee of the houses and land should be vested in the same manner, and the pews sold on the same conditions, as in the Hanover Street Church."

"The land and meeting-house of each of the Orthodox Congregational Churches in Park Street, Essex Street, Hanover Street and Salem Street in this city, and of that at South Boston were conveyed to the Trustees in whom the fee is vested, on the express condition that the male members of the *church* should always elect the minister, to the end that the Orthodox faith and the Congregational discipline may be continued in the said houses to the latest generations, and the deeds of the pews in said houses expressly recognize these conditions."

The Orthodox Congregational churches at New-Bedford and Fall River, as we learn, from the same authority, are shackled in the same way.

Theatres. It is a good indication that the puffers of theatrical performances among us are beginning to complain of the thinness of the houses, and especially of the absence of ladies from the plays. We are glad to learn that the ladies can generally find their happiness in the duties and engagements of home; and that when they do go abroad for entertainment, they look for something more rational and elevating than the low buffoonery and ribaldry of our present stage.

Lectures. There appears to be an increasing taste in our city for entertainment of a higher and more intellectual character than has been heretofore obtainable. The full attendance at the late "Lectures on Palestine' has evinced, as completely as could be desired, that it is not so much a fondness for the exhibitions of a low and corrupt stage, as it is a want of other suitable amusements, that any of our respectable citizens are drawn to the play-house. It was a spectacle worth witnessing, to behold five or six hundred ladies and gentlemen, of the first rank in society, listening with high interest and satisfaction to lectures on scripture history and antiquities; and we cannot but feel, that, as it speaks well for the *present*, so also it augurs well for the *future* character of our city.

We are pleased to learn that the citizens of Salem have invited the Rev. Mr. Ware to deliver his course of Lectures on Palestine in that place.

Was it because "The archers had hit him, 'and he was sorely wounded,'" that a writer in yesterday's Recorder was so troubled and excited, and induced to break forth in such a strain of complaint?

"We have one remark to make, [says the writer] on the arrogant, unauthorized application of the term 'Exclusive.' Mr. Walker has the honor of being the author of this distinctive appellation, in his sermon recently published. The whole tone of that sermon, from beginning to end, is very exclusion itself. In the view of Mr. Walker, and of the writer [F. G.] in the Register, [Feb. 9,] referred to, and of every one who has used the term, all are 'exclusionists,' but those who care not what a man believes."

Surely the "archers had hit him," 'and' he was sorely wounded'—under this agony of his wounds it must have been that he cried out so bitterly and complainingly.

We are requested by the author of the "Reply to a Gentleman's Letter" to insert the following communication.

As I understand that, from expressions in the letter prefixed to my Reply, an impression has been received that the gentleman whom I addressed was chargeable with something like a breach of confidence in the publication of his Letter; I feel myself under an obligation to say that such a charge is wholly unfounded. and that I did not intend to imply it. On the contrary, his conduct has been marked throughout with the utmost delicacy towards myself; and I expressed my surprise at the publication, because it was an act inconsistent with the great consideration with which he had previously conducted himself. I have since found that he is not responsible for the publication. It was the act of his friends; and, as he informs me, he did not know of the intention to print it otherwise than for private distribution, until it had been issued from the press. Indeed, so far had he consulted my feelings, that he had not consented to print even those few copies without my knowledge. I was not surprized therefore at the Letter being *printed*. I should not have been surprized to see it *published* by *others*. I anticipated and said, that if privately printed, it would yet find its way into the newspapers. But it would have been contrary to the cautious propriety of his former conduct to have published it himself without consulting me, and therefore I expressed myself as I did. But I am happy to be able to say, that he was consistent in this particular to the last.

Another thing ought also to be known in justice to him—that he requested me to point out any misstatements in his Letter, before showing it to his friends. This, however, I declined doing; partly for the reasons mentioned in my printed letter; and partly because I thought that the friends to whom he intended showing it ought to see it as I had done, exhibiting without alteration the exact state of his mind and mode of viewing things. I thought that it was precisely this which they as well as myself desired to know; and that if the Letter were altered, it would not be exactly what it should be, "a transcript of his mind and heart." If, however, he had intended to publish it himself, I would gladly have suggested certain changes; for what rendered it particularly valuable as a private communication for the eye of friends, rendered it unsuitable for publication to the world. Perhaps I erred in my judgment; but whether I did or not, it ought to be understood that no blame whatever attaches to the gentleman in question, in regard to either of the points mentioned.

A society was, some time since, formed by the young men of Portland, for the promotion of temperance. On the 22d ult. an address was delivered, by the Rev. Dr. Nichols, before this society, to a large, respectable, and attentive audience.

ORDINATION AT NORTHFIELD.

The Old Hampshire Post and Christian Freeman gives the following account of the late Ordination at orthfield.

On Wednesday last, Mr. Samuel Presbury was ordained as Pastor of the Second Congregational Society in Northfield. The exercises of ordination were as follows: Introductory Prayer and Reading the Scriptures, by Mr. Lincoln of Fitchburg: Sermon by Mr. Pierpont of Boston: Ordaining Prayer by Mr. Rogers of Bernardston: Charge by Mr. Bailey of Greenfield: Right Hand of Fellowship by Mr. Gage of Nashua Village, N. H.: Concluding Prayer by Mr. Hall of Northampton.

I will not speak of the character of these performances, because I am heartily sick of the indiscriminate praise that is usually lavished upon such occasions. I should be pleased however to give some idea of the Sermon—not of its execution, but of its subject; for it is a subject which ought to be more frequently presented than it is: both on account of its own vast importance, and the great ignorance that prevails as to the real views of Unitarians in regard to it. It is the doctrine of *Retribution.* The text was from 2 Cor. ix. 6. "*He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully*"—This as first addressed to the Corinthians (for I will give, as far as my memory goes, an outline of the sermon) had reference to 'their bounty' towards Paul and the Gospel. In speaking of this bounty and its effects, the apostle uses the text—expressing thereby the great principle on which the divine retributions proceed. On this principle the preacher remarked,—1, It is a *general* principle. It is the great law of nature. The language is taken from the natural world, where the principle applies universally. The husbandman who soweth sparingly reaps sparingly—and the reverse. And so it is in religion. 2.—It is an *equitable* principle. By this it is not meant that it is equitable in any metaphysical, uncommon, forced sense. But the word is used here, and is applicable here precisely as it is every where else. When a man says any thing in this life is equitable, we know very well what he means; every body knows. There is but one meaning attached to the word, and for that we refer to every man's common sense, conscience and heart. For we do not mean to say, what we do not believe, that any of God's dealings are *morally* wrong and *theologically* right. 3.—This is a *rational* principle—not reasonable merely, for that follows from the foregoing—but rational in this: that it fixes an exact *ratio* or proportion between condition and conduct—between sowing and reaping—labor and reward. The last is exactly adjusted to the first. He who scatters his seed widely and carelessly, must expect to reap a scattering harvest. It is always so in the natural field; it must, it will be so in the moral. 4.—This is a *perpetual* principle. It has always been in operation—it always will be. Since the earth was formed, it has budded and yielded according to the seed sown and the care bestowed: we know this will continue, and we believe it to be true, as the apostle says, of all retribution past and to come: he which soweth sparingly, &c.

The principle thus stated and illustrated was then applied as a refutation of a leading orthodox opinion, respecting retribution—viz.—the common doctrine of Election—and the belief that all in this life are divided into two clases, the wholly good and the wholly bad; and that all will be separated hereafter into two portions only, the exquisitely, perfectly happy, and the exquisitely, perfectly miserable. If these be true, what will you do with the principle of the text? It is directly opposed to such views. They are neither scriptural, equitable, rational, nor perpetual, as is this principle. For this awards to every one the consequences of his conduct in an *exact ratio:* reward or punishment according as he has sown sparingly or bountifully, and as of those, there are many degrees, so must there be of happiness and suffering, and each individual brings upon himself the natural and proper, equitable and rational consequences of his own conduct.

Thus may be met and repelled two of the many unjust charges brought against Unitarians. 1. *That they are Universalists.*—Unjust and false in any proper sense. "I do not say (I think I give the very words of the Preacher,) that all will not be finally saved; most surely, I hope they will; but I do not find it revealed that all will obey God's law"—and obedience is the only condition of salvation—sowing is the only condition of reaping: and if we wish that the harvest should be good, the seed we sow must be good, and be sown bountifully *and in season.* Besides, do not Unitarians voluntarily retire from the great, the best ground on which the Uuiversalist's doctrine can be built—i. e. an *infinite atonement?* If full satisfaction has been made, how can any more be demanded? If the sins of all men have been laid upon one, and he has borne the punishment due to all, why should any more be punished? An infinite atonement cannot be limited; a debt cancelled cannot be again demanded. So reasons the Universalist, and on this ground he reasons well. Grant him these premises, and you must grant him this inference. It is unavoidable. Unitarians deny the premises, and of course reject the inference. They make each and every man bear the proper, natural, rational, inevitable consequences of his own conduct—be it good or bad—be his sins many or few—slight or aggravated.—They will act upon him with a mighty power, so long as they continue; and if they be everlasting, their effects, his punishment, his sufferings, his misery will be everlasting.—For he who soweth sparingly shall reap also sparingly; and the opposite of this; both in virtue and vice.

And this shows the great injustice of another charge brought against Unitarians—that *they make light of sin.*—On this point, I wish I could follow the preacher; but I cannot do it justice. It was altogether the closest and most solemn, alarming view of sin and its consequences that I remember to have seen or heard. The amount of it was this: that from the effects of sin there is no possible escape—they will be felt long, long even after repentance and forgiveness—for those are but the *beginning* of a better course. They may wash out the foul stain from the conscience and the soul—but 'the point of the demon's foot is there' still—and long will it remain. After a man has repented and is forgiven, he can but *begin* then to sow the good and bountiful seed—and it cannot spring and yield in a moment. There will be regrets—remorse—wasted time—powers weakened—affections polluted—and the anguish of these will haunt him—God knoweth how long.

I cannot conceive of any Calvinistic views of punishment so solemn and searching and stirring as these. For while very alarming, they are perfectly rational, natural, equitable, and we see at once inevitable. I have long wished that they might be presented exactly as he told them—for our own sake, and for religion's sake. For I confess, with the Preacher, I cannot find it *revealed* that the natural consequences of great aggravated sin will ever wholly cease. There is no good man, but must *wish* the happiness of his fellow-beings, all of them, now and forever. But our wishes must not blind us to the fixed constitution of things, the eternal decrees of God and nature, as seen and felt in this life, and as revealed in the pure volume. The most scriptural views of this sacred subject, will always be found to be the most rational and equitable.

We understand that a Lecture will be preached at the usual hour, on Sunday evening, at the [New] South Congregational Church.

ORIGINAL COMMUNICATION.

For the Christian Register.

Mr. Editor,—

PROSPECTS OF A NATIONAL PEACE SOCIETY.

Since Mr. Ladd left Boston for Philadelphia, he has written to me several times. His last letter was dated at New York, Feb. 25. He delivered Addresses on the subject of Peace, in Providence R. I.—Brooklyn and Hartford Con.—in the city of New York and Philadelphia. In Philadelphia it was determined to organize a National Peace Society—for which purpose a Constitution was agreed on and printed. Mr. Ladd expected to leave New-York for New-Haven on the 26th of Feb.—to deliver Addresses in different towns in Connecticut—and another in Providence. He will probably be in Boston in the course of a few days, where he wishes an interview with the Boston Friends of Peace. Be so good as to publish the enclosed Constitution, and thus oblige Mr. Ladd and many others. I shall send a copy also to the Recorder, hoping that no diversity of opinion or other questions will prevent Editors from uniting to advance a cause which ought to intterest every human being. Affectionately,

N. WORCESTER, *Cor. Sec'ry. M. P. S.*

CONSTITUTION

OF THE AMERICAN PEACE SOCIETY.

Among the many sanguinary customs which have afflicted the world, no one has involved more crime and calamity than public war, and no one has been more repugnant to the spirit and precepts of the Christian religion: consequently, no object of philanthropy can be more deserving of the attention and patronage of all who bear the Christian name, than that of abolishing the practice of settling national controversies by a resort to the sword. For this purpose, were it practicable, it would be desirable to form a society which would embrace all the nations of Christendom. But as this cannot be done, and as experience has shown that *National Societies* for philanthropic objects are eminently useful, the subscribers agreed to form a National Peace Society on the following principles:

Art. 1. The object of the Society shall be to diffuse light respecting the evils of war and the best means for effecting its abolition; and it will admit as members, men of all creeds and of all parties.

Art. 2. It is expected that the funds of the Society will consist of annual subscriptions, life-subscriptions, donations of individuals, and constitutions of Auxiliary Societies, and such Christian churches or congregations as may be disposed to afford them aid.

Art. 3. The payment of five dollars, or more, annually, shall entitle any person to membership—any person who shall pay thirty dollars at one time, shall be a member for life, and any donor of fifty dollars, or more, shall be an Honorary Member of the Society. Every annual subscription must be paid on, or before, the 25th of December of every year.

Art. 4. Every subscriber may receive, annually, twelve numbers of the Friend of Peace, or the Harbinger of Peace, or such other works as the Society shall make a vehicle of its communications, and also, the Annual Address, when that shall be printed. Auxiliary Societies, churches or congregations shall be entitled to the value of two thirds of their contributions, in the tracts or periodical publications of the Society, at the wholesale prices. Any religious society, that shall make its ministers, or any of its members of it, a life subscriber, shall, in like manner, be entitled to two thirds of the money which they shall pay in the treasury; and females, who shall join associa-

tions, to aid the Society, shall be entitled to the full value of the money, which they may contribute, in tracts or periodical works of the Society, when required.

Art. 5. The business of the Society shall be conducted by a Board of twenty Directors, who shall have power to supply such vacancies in their number as may occur by death or resignation—to appoint such officers, agents, or assistants as they may deem necessary—to appoint their own meetings and special meetings of the Society directing as to time and place, and to manage the funds and all the concerns of the Society, and to add to their numbers, not exceeding ten others, who must be members of the Society.

Art. 6. At the annual meeting, the Directors and Treasurer shall exhibit their reports, and the Directors shall be chosen for the ensuing year, who shall appoint the time and place of the next annual meeting.

Art. 7. The presiding officer of the Society, or his proxy, together with the Secretary and five other members, shall constitute a quorum to do business; but a less number may adjourn to another time or place.

Art. 8. Auxiliary Societies shall be entitled to be represented at the meeting of the Society, by one Delegate, provided they pay ten dollars, or more, to the funds of the Society. Should they pay sixty dollars, they shall be entitled to be represented by two Delegates and Auxiliaries paying one hundred dollars, or more, shall be entitled to choose one member of the Board of Managers, and also to send one Delegate to the Meetings of the Society, for every hundred dollars paid.

Art. 9. The object of the Society, shall never be changed: but, in other respects, the foregoing articles may be amended, and others added, at the meeting for organizing the Society, or at any subsequent meeting, which shall be duly notified, provided three-fourths of the members present shall concur in the amendment, or amendments, or the article, or articles proposed to be added.

Art. 10. Provided the number of subscribers in Philadelphia shall, on the 30th of April, 1828, exceed the number of subscribers in the city of New-York, the first annual meeting shall be held in Philadelphia, on the day next preceding the meeting of the General Assembly in May. But, provided the number of subscribers in the city of New-York, shall, on the 30th of April, aforesaid, exceed the number of subscribers in Philadelphia, then, the first Annual Meeting shall be held in New-York on the day next preceding the meeting of the American Bible Society.

SUMMARY.

Railroads.—On the 15th ult. the Committee of the Mass. Legislature, to whom was referred the several Reports of the Board of Commissioners, on the subject of railways, submitted a Report, in which they say,—

That after mature examination of the facts and statements contained in the said Reports, they are of opinion, that the Railroad, as applicable to the State of Massachusetts, and to New-England generally, has, since the making of those Reports, assumed a new and greater importance. That the simple construction, its peculiar adaptation to use in winter as well as in summer, to a hilly country, its great power in cheapening transportation, and facilitating by an easy, economical and rapid conveyance, present it as a subject of increasing interest, and one that deserves the most thorough investigation on the part of the Legislature. They do not doubt, that the Railroad, with its great mechanical advantages, will prove a new creation of wealth, power, and prosperity in the State."

The committee express the belief, that should the proposed Railways be constructed, and the State should assume the whole risk and responsibility, it would be a source of profit and not of burden.

The Report is accompanied by a bill which provides for the appointment of a Board of Directors of Internal Improvement, whose duty shall be to superintend generally the progress of the inquiries and surveys,—to appoint Engineers, &c. The Directors are to be paid for actual expenses incurred in the prosecution of the work, but no allowance or compensation is to be made for their time.

The bill was ably debated in the House of Representatives on Tuesday and Wednesday, and after some amendments, one of which was to elect the Directors by joint ballot of the two Houses of the Legislature, the bill was, on Wednesday afternoon, passed to be engrossed, yeas 152, nays 84.

Fire. A fire took place in this city, on Thursday morning, in Merrimack-street. The Advertiser says—

"The building burnt yesterday morning in Merrimack-street, was partly occupied by E. Duffee & Co. as a grocery. Unfortunately, a man named Patrick Cunningham, a native of Ireland, 28 yeaas of age, who was asleep in the cellar, was burnt to death, and his body was partly consumed. The firemen were upon the spot in a few minutes after the alarm was given, and prevented the fire from communicating to the adjoining buildings."

A large meeting of members of the Mass. Legislature was held, on the evening of the 4th inst. in the Hall of the Representatives. A vote was passed expressing approbation of the present national administration, and a determination to support John Quincy Adams for the next President, and Richard Rush as Vice President.

A vote was also passed, recommending the re-election of Levi Lincoln for Governor, and Thomas L. Winthrop as Lieut. Governor of this State for the ensuing year.

New-Hampshire. The election of Governor and other State officers takes place in New-Hampshire next Tueaday. Mr. John Bell is the Candidate supported by the friends of the present national administration, and the present Governor, Benjamin Pierce, is said to be supported by the friends of General Jackson.

Northeastern Boundary. The President of the United States has determened to refer the subject of the boundary line between Maine and the British Provinces, to the Emperor of Russia, and has proposed to commission any person as an Envoy to St. Petersburg whom Maine should recommend for the purpose. About *ninety* members of the Legislature of Maine have signed a paper recommending the Hon. William Pitt Preble as a suitable person for the office.

Washington, March 1, 1828 The House of Representatives were engaged to-day in the continued discussion of the bill, making appropriations for Internal Improvements, upon the clause appropriating $30,000 for surveys.

Before the discussion on the bill commenced, we had a short debate, postponed until Monday, on a resolution reported by Mr. Van Rensellaer from the committee on Public Buildings, to prevent the Hall from being lent for any purpose except that of legislation, without the order of the House, *except for Divine Worship on Sundays.* Mr. Bartlett wished to strike out the words *interlined.* The object was to prevent divine worship from being celebrated there, as the city churches are open, and the Chaplains have their regular Congregations. The amendment was agreed to; and afterwards the vote by which it was agreed to, was reconsidered, and no question was then taken upon it, when the hour appropriated to motions and resolutions had expired.—*Cor. of N. Y. Journal of Com.*

New York.—The bill providing for the payment of certain moneys to the minor children of De Witt Clinton has passed the Committee of the whole of the Assembly of New-York. It provides for the payment to the children of the salary of the deceased to the close of the year; and for the payment of a salary to them, for all the time he officiated without salary, as a Canal Commissioner, equal to that in amount received by any other Commissioner.

A bill to increase the salaries of the Chancellor and Judges of the Supreme Court from $2000, to $2500 per ann. has passed a stage in the Senate.

A most excellent and friendly spirit has existed, and continues to prevail, in the Mediteranean, among the Naval Officers of the Christian Nations that have Squadrons there—in reciprocating protection to the merchant vessels of their respective countries.

To hasten the sailing of the brig Cherub, Capt. Loring, at her last departure from Smyrna, for Boston, application was made to the French Admiral De Rigney, for convoy for her—which he immediately, and in the most obliging manner consented to furnish, and ordered a French brig of war to accompany her as far as Malta. his is the fourth time, in different voyages, that the Cherub has been under French convoy.

Such attentions are not lost, but produce the most cordial and grateful feelings, and a desire to repay them with good offices.

Liverwort.—Dr. Hereford of Virginia, who, we believe, first brought this plant into notice, has written to the editors of the National Intelligencer, stating that the leaves and stalks only were what he meant to recommend, as the roots are nauseating, and otherwise ill adapted to the means in view—the cure of consumption. Many persons, he says, cook the plant too much: a simple infusion only is necessary.

Junius. It is stated by a London Morning Morning paper that "five letters are deposited in the archives of the Grenville family at Stow, which establishes, beyond the possibility of doubt, the real author of *Junius.* This eminent individual was politically connected with Mr. George Grenville, the grandfather of the present Duke of Buckingham, from whom these autograph proofs have descended to the present possessor. The venerable statesman, nearly allied to the Duke of Buckingham, has requested the discovery should not be published during his life-time. It is, however, confidently asserted, that in all the controversies relating to these celebrated Letters, the author of them has not been named. [N. Y. Telegraph.]

Among the various instances of active sympathy in behalf of the suffering Grecks, we notice, with pleasure, that the young ladies of the *New-York High School* are assiduously employed in making garments for their use, from donations collected by the exertions of some enterprising gentleman. *N. Y. Paper.*

Letters from Annapolis say that the bill authorising a subscription, on the part of the State of Maryland, of $500,000 to the stock of the Baltimore and Ohio Rail Road Company, has just passed the House of Delegates by a vote of 45 to 23.

Reverend Alva Woods, Professor of Mathematics in Brown University, has been chosen President of Transylvania University.

Oyster Fishery.—No less than 500 sail of vessels and about 2000 persons are employed in this fishery in Delaware Bay: 180,000 bushels of oysters are taken annually.

England.—By an arrival at New York, English papers to January 11th are received. The following paragraphs appear in the New-York papers.

It appears that the late rumours of an intended change in the British cabinet, were by no means without foundation. Lord Goderich had resigned the Premiership, and a new Ministry had actually been named or would be within a day or two. The London Morning Herald, of January 10th publishes the following list of the new Ministers:—

First Lord of the Treasury, Earl Grey; Chancellor of the Exchequer, Mr. Peel; Secretary of State for the Home Department, Mr. Frankland Davis; Secretary of State for Foreign Affairs, Sir Charles Stuart, or the Marquis of Wellesley; Secretary for the Colonies, Lord Bathurst; Master of the Ordinance, Duke of Wellington; President of the Council, Earl of Shaftesbury; Privy Seal, Marquis of Londonderry; Treasurer of the Navy, Mr. Dawson; Chancellor, Lord Lyndhurst; Chancellor of the Duchy of Lancaster, Lord Bexley; Master of the Mint, M. William Upton.

The Standard says, there is little doubt that Mr. Peel will succeed Lord Goderich, as the head of the Ministry.

The only thing yet certain respecting a change in the English Ministry, is, that Lord Goderich had resigned. What alterations will take place in consequence of his resignation must yet be only matter of conjecture. The Morning Chronicle says;—"We will not venture to give an opinion whether a mixed government, or whether a purely Tory one, or purely Whig one, will be recommended to his Majesty."

Affairs of the East.—According to intelligence of the 18th Jan. from Bucharest, all the persons attached to the English, French, and Russian Embassies, who were left at Constantinople, have embarked. It is added that the Russian troops in the interior of the Empire are in active motion. The Imperial Government, it seems, endeavors to conceal from foreigners every thing connected with the army.

A letter from Vienna, of Jan. 4, announces a courier from St. Petersburgh, bringing a new declaration of the Allied Courts, in which he declares that, 'notwithstanding the refusal of the Grand Seignior to accept the intervention of the Allied Powers, he wishes, in pursuance of the treaty of July 6, to maintain the continental peace, and await the further steps taken by the other two Courts.'

Constantinople, Dec. 12th. "In the capital, preparations for the war are making with activity. The Romeliote chiefs have arrived here, and have each received a pelisse as a badge of honor. After a council held yesterday at the residence of the Mufti, several Tartars were despatched to the fortresses on the Danube, the nature of whose commission is unknown.—The young Turks of all ranks are exercised after the European tactics. Since the departure of the Ambassadors, the enthusiasm in favor of the Sultan has risen to the greatest height. A firman has been issued, ordering that the Christians wherever residing, and of whatever description, should be allowed to enjoy their religious worship without molestation.

The opinion prevailed in the Divan, that the courts of England and France would disapprove of the departure of their Ambassadors. It was not supposed, however, that the Grand Seignior was without apprehensions of the result, and he was neglecting nothing. A hatti scheriff directed the whole line of the Danube to be fortified, with the island of Tenedos, Imbro, Samothrace, and to furnish the port of Enos with all the munitions of war, including forges for hot shot, &c. Seven hundred cannons had been sent out to the Dardanelles for the batteries there.

Extract of a private letter, December 12, from Constantinople. "Among the defensive measures recently adopted by the Sultan, may be mentioned the convocation of the heads of the trading companies and corporations of the capital. They were made to take oath and declare, that in case of war they would collect together the Mussulmen of their respective quarters and march at their head. On this occasion the Seraskier delivered to them a *cafelan* of honor as a mark of their dignity. Seven hundred pieces of iron cannon have been sent to the Dardanelles for the defence of the castles. A great quantity of the *material* of war continues to be transported to the line of the Danube. Orders have been despatched to the provinces for the heads of trading companies and corporations to adopt the same measures as those enforced in the capital. Notwithstanding all these preparations, it seems certain that the Porte will confine itself to defensive measures. Perfect tranquility prevails in the capital."

Smyrna Papers of this place to Nov. 24th have been received. The report of the destruction of the Greek fleet on the 17th Nov. before Scio, appears to have been unfounded, as papers of the 21th make no mention of it.

A determined and persevering warfare was going on at Scio up to the 20th of Nov.

The following paragraph relates to other enterprises of the Greeks.

The Greeks are preparing at Skiatho an expedition against Negropont, and another against Candia and Carabu a, where are now assembled all the Candiotes who are stationed in different islands. Lord Cochrane, who was at Samos on the 9th, reccommended to the inhabitants of that island, to keep 2000 men ready to embark at the first moment. It is supposed they will make a part of the Candia expedition, which is to be under Lord Cochrane's direction.

Colombia. A letter from Carthagena, of Feb. 9th, by the Athenian, says—"I regret to say that the political affairs of this country are not in so quiet a state as its friends could wish. The Congress which is to meet at Ocana, on the 12th of March, may *possibly* do something, but in my mind there is too much diversity of opinion and too much bad blood among the people of the different sections of the country, to leave ground for sanguine expectations.—The effect which this has upon commerce, is severely felt, and a want of confidence is manifested in all parts. The government is without money, and goods can only be sold at long credits, and consequently at considerable risk.

A Carthagena paper of the 20th ult. contains no news.

MARRIAGES.

In this city, on Wednesday evening, by Rev. Mr. Gannett, Mr. Samuel Parsons to Miss Mary B. Allen, eldest daughter of the late Mr. James Allen By Rev. J. Pierpoint, Mr. Harrington Hatch to Miss Ann Ross.

In Bangor, Mr. James Anderson, of Philadelphia, to Miss Julia, eldest daughter of Hon. S. E. Dutton.

In Salem, on Monday evening, Mr. James Fairfield, jr. to Miss Mary-Ann Archer, daughter of Mr. Joseph Archer.

DEATHS.

In this city, Miss Caroline Frazier, aged 14.—Yesterday morning, after a long illness, Miss Mary Adams, aged 25.—William Henry, infant son of Robert G. Shaw.

In Belfast, Miss Maria G. Poor, daughter of the Hon. Ebenezer Poor, of Castine, aged 22.

In Portland, Mrs. Isabella Neal, aged 57.

In Providence, William Larned, Esq. aged 75.

In Amherst, N. H. Mr. David Osgood, aged 72.

In Amesbury, Mr. William Sawyer, aged 52.—Mrs. Betsey Foot, aged 36.

In Newburyport, Miss Charlotte Davenport, aged 28.

In Scituate, Mrs. Priscilla, wife of Mr. Nathaniel Vinal, aged 67.

In Salem, Miss Eliza W. Gale, daughter of Mr. Samuel Gale, aged 62.

Lost overboard from barque Concordia, in Chesapeake Bay, Mr. Stillman B. Newcomb, of Boston.

In Billerica, on Sunday last, Mr Samuel Bowers, aged 74, a patriot of the Revolution.

In Milton, Sarah Elizabeth Stevenson, aged 18 years. Funeral on Sunday afternoon. Friends and relations are respectfully invited to attend.

In Cambridge, on Sunday, Miss Mary Pearce, aged 66 years.

In Roxbury, Mr. Joseph Clapp, aged 31.

CORNHILL
SABBATH SCHOOL BOOK-STORE.

SIGN OF WASHINGTON'S HEAD.

JAMES LORING, 132 Washington-Street, has for sale an extensive assortment of Books, suitable for Sunday Schools and Teachers, among which are the following. ☞ A liberal discount is made from the retail prices. Additions to the variety are constantly made.

Narratives of Hindoo Converts.
The Pilgrim of India By Mrs Sherwood.
The Hindoo Traveller. By Mrs. Sherwood.
(The above are in press.)
The Young Jewess, a Narrative.
The Banks of the Irvine.
Mutual Solicitude for a Daughter's Best Interests.
Reciprocal Duties of Parents and Children.
Practical Hints to Young Females.
Stories by Mood, with Questions.
Sabbath Reflections on Religious Affections.
Beautify Vine, and other Sketches.
Familiar Letters between a Mother and her Daughter at School. By Mrs. and Miss Taylor.
Village School.
Mason's Self Knowledge.
Elizabeth Palmer, or Display. By Jane Taylor.
Youth's Casket, or Teacher's Present. By Mrs. Sherwood.
Rainsford Villa.
Simon's New Testament Spelling-Book.
James Somers, the Pilgrim's Son.
Story of Jack Halyard.
Orphans of Normandy. By Mrs. Sherwood.
Jane and her Teacher.
George Wilson and his Friend.
Nott's Religious Sermons.
Christian Father's Present.
Catherine Brown, the Indian.
Sunday School Teacher's Guide.
Annas Ross.
Memoir of Miss Sinclair.
Choice Pleasures for Youth.
Mother's Portrait.
Walks of Usefulness in London.
Sketch of My Friend's Family.
Profession is not Principle.
The Decision or Religion must be all, or is nothing.
Picturesque Piety. By I. Taylor.
Female Sunday School Teacher.
Italian Convert.
Recaptured Negro. By Mrs. Sherwood
Lily Douglas.
The Catechist.
Jane Taylor's Memoirs.
Ayah and Lady. By Mrs Sherwood.
History of George Desmond.
Infant's Progress from the valley of destruction to everlasting glory. By Mrs. Sherwood.
The Sister's Friend.
Rural Rambles.
Farmer's Daughter.
Sherwood's Juliana Oakly.
Bible Questions.
Lincoln's Scripture Questions.
Hand of Providence.
Harriet and her Cousin.
Thornton on Repentance.
Heart of the Glen.
Little Henry, the Lost Child.
Nina, an Icelandic Tale.
Warning and Example.
Young Convert's Apology.
Lottery Ticket. A Tale.
Peaceful Valley.
Factory Girl
Beauties of Fenelon.
Economy of Human Life.
Wisdom in Miniature.
Fenelon's Pious Reflections.
Pilkington's Scripture History.
Hieroglyphic Bible.
Father Clement.
Hints on Nursery Discipline.
Scriptural Shepherd.
Is this Religion?
Brooks's Apples of Gold.
Innocent Poetry.
Visits to a Cottage.
In School and Out of School.
Adelaide Murray.
Paton's Sketch Book.
Sherwood's Stories.
Providential Care.
Scripture Natural History.
Happy Family.
Allan Melrood.
Wakeley Grey.
Sherwood's Governess.
Maria's Reward.
My Early Days.
Pierre and his Family.
Gleanings for Youth.
Rose and Emily.
Good Grandmother.
Examples of Piety.
Orphan Boy.
Jessy Allan.
Urquhart's Memoirs.
Alfred and Gaiba.
The Twin Sisters.
History of Susan Gray. By Mrs. Sherwood.

To the Clergy of Massachusetts.

When the publication of the American Journal of Education was commenced, copies of the first Number (January 1826) were sent to each Clergyman in this State, with a request that it might be returned if the gentleman to whom it was sent did not wish to subscribe for the work. But few of these copies have ever been returned, and many copies of the first volume are now on hand, incomplete. Those gentlemen to whom copies of this Number (or of Nos. 2 and 3) were sent, are therefore respectfully requested to return them, by the first safe and convenient opportunity, by a private hand, to the Bookstore of Wait, Green & Co. Court.st. Boston. Feb. 19 1828-

TO PRINTERS.

The establishment of the Old-Hampshire Post is offered for sale. The Office consists of an Imperial Wells' Lever Press, large fonts of Double Pica, Pica, Long Primer and Brevier, with a suitable proportion of Job and Ornamental type.—The paper has at present about seven hundred subscribers, and a fair proportion of advertising-patronage and Job work. Northampton is one of the most populous towns in the valley of the Connecticut, with prospects, arising from the plans of internal improvement now in progress or contemplation in the vicinity, of indefinite increase in population and business. There is another paper published in the town, which has a subscription list of nearly two thousand. A printer or editor, with a small capital, would find this an advantageous location for a well conducted paper, devoted to politics and general intelligence.

The establishment will be sold on liberal terms, and tranfer made by the first of May.

Northampton, March 4, 1828.

☞ *To the Publishers of Papers and Periodical Works throughout the United States.*

It is intended before, or certainly by the first of May next, in a Pamphlet with other statistical matters, to notice all the Newspapers and Periodicals in the United States, and the City or Town where published, by whom, and the conditions of publication, &c. A copy containing the above shall be faithfully forwarded to each of you who will insert this notice *once*, and forward a Paper, or a copy of the work you publish, to Philadelphia, directed to

"THE TRAVELLER."

Philadelphia, Feb. 22.

PROPOSALS

By JAMES KAY, Jun. for publishing by subscription 'Sermons on various Subjects, Doctrinal and practical," by the Rev. Robert Little, late Pastor of the Unitarian Church at Washington—for the benefit of his Widow and Children.

About one half of the sermons intended to be printed in this volume were prepared for publication by the late author himself; as well as a short sketch of his public life, which will be prefixed to the work. The other sermons will be selected by a friend of the deceased, who is equally anxious to preserve his reputation as a preacher, and to provide a fund for the partial support of his widow and children.

Those who have had an opportunity of being acquainted with the author's style of preaching need no motive to influence them in subscribing beyond the intrinsic merit of these compositions: others will have a sufficient inducement in the prospect of contributing to the support and comfort of his bereaved family.

CONDITIONS.

I. This volume will contain about 450 octavo pages, printed on paper of good quality.

II. It will be delivered to subscribers neatly bound in boards with cloth backs, at $3 per copy payable on delivery.

III. To those taking five copies a sixth will be given gratis, or a proportionate deduction made from the price of each copy.

IV. A list of the names of subscribers will be printed with the work

N. B. Gentlemen holding subscription papers are requested to return them to the publisher before the 10th of Feb. 1828, as the work will not be put to press until 500 copies are subscribed for.

☞ Subscriptions in Philadelphia received by Mr R. H. Small, Mr. J Mortimer, and Mr. J. Dobson Booksellers, and by James Kay, Jun. corner of Race and Sixth Streets.

☞ Subscriptions received in Boston, at the Office of the Christian Register.

THE UNITARIAN,

Devoted to the statement, explanation, and defence of the principles of Unitarian Christianity just received and for sale at Stationers' Hall, 82 State-street, by D. Felt & Co.——Price 12 1-2 cts. 6t

WANTED.

No. 34, of Vol. VI. of the Christian Register, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail. Dec. 29

CLOUGH'S DISCOURSES.

Three Discourses on the faith which was once delivered to the saints. By Simon Clough, Pastor of the First Christian Society in the city of New-York—Third-street—Manhattan Island,—just published, and for sale by Bowles & Dearborn, 72, Washington-street. Dec. 8.

THE CHRISTIAN SPIRIT.

A SERMON Preached at the Ordination of Mr. George Wadsworth Wells, as one of the Ministers of the First Parish in Kennebunk. *By Charles Lowell*, Minister of the West Church, in Boston. Just published and for sale by Bowles & Dearborn, 72 Washington-street. Dec. 15.

New-York Collection of Hymns.

Bowles & Dearborn, 72 Washington-st have just received a large supply of the "New-York Collection of Hymns."—Being Agents for the sale of this work, they will be enabled to supply Societies or individuals at low prices.—Copies for examination may be had at all times. Jan. 26

The LAITY Disfranchised!

Second Edition.

Just published, and for sale at this Office, and at the Bookstores of BOWLES & DEARBORN, and HILLIARD, GRAY & CO. a Pamphlet, entitled

The Recent Attempt to defeat the Constitutional Provisions in favour of RELIGIOUS FREEDOM, considered in relation to the *Trust Conveyances* of Hanover Street Church. By a Layman. *Second Edition.*

Price 4 cents for 1 copy; 37 cents for 12; $2,25 for 100. Feb. 16.

NEW TESTAMENT.

Just published and for sale by HILLIARD, GRAY & CO. No. 134 Washington street, a new and handsome octavo edition of the New Testament. This edition differs from the common editions, by being printed in continued text without the interruption of verses or chapters, and in adopting the punctuation of Knapp's Greek Testament. It has neither note or comment, neither the omission or alteration of a single word from the received text, and has a sanction for its publication, in the subscription of most of the gentlemen of the Clergy of almost every denomination in the city. February 9, ep4ws.

THE SCHOOL NO. 2.

Just published, by *Cottons & Barnard*, 184 Washington-street, "The School or Lessons in Morals, No. 2. "Even a child is known by his doings, whether his works be pure, and whether it be right."—Proverbs 20th Chap. 11th verse. 8w

HORNE'S INTRODUCTION;

Cheap Edition.

Just received, and for sale by *Lincoln & Edmands*, Cornhill, Boston, Horne's Introduction to the Study of the Scriptures, 4 vols.; in boards, $8—bound, $9. Dec. 15.

APPROVED SCHOOL BOOK,

Suited to common schools in general, and younger classes in Academies—on a new plan.

S. C. STEVENS, *Dover, N. H.* has just published a Stereotype Edit. of "The Analytical Reader, containing Lessons in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix; containing Sketches of Characters, Persons and Places, alluded to in the work. By Samuel Putnam. 'I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.' Third edition."

*** As it is of the highest importance that children should be furnished with such books as will enable them to make the greatest proficiency; and as all, who have examined the above, concur in giving it their highest approbation, in writing or otherwise, Parents will do well to furnish their children who are destitute with it.

It is used in all the Public Schools in Portsmouth, Danvers, &c. by direction of the School Committees, and pretty extensively in most other towns, as well as several Academies.

Extracts from Recommendations.

From the American Journal of Education.

"The preface of this little volume contains several judicious and useful remarks, which seem to be the fruits of experience and attentive observation. The whole book possesses much merit.

"The first edition of this meritorious work was mentioned in our first volume, p. 318. The present edition is rendered still more acceptable by revision, and a greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it. We know of no course so well suited to make children thoroughly acquainted with the words of their own language, or to impart the advantages of correct, forcible, and appropriate expression."

Rev. Dr. Tyler, President of Dartmouth College, says:

"The plan which is new, appears to have been suggested by long experience in the business of instruction; and so far as I am able to judge, to be well adapted to facilitate the progress of learners. I should be gratified to see it introduced into all our primar Schools."

Rev. Dr. Payson, Portland, Me. says:

"I have examined "The Analytical Reader," and am of opinion that the author has introduced some valuable improvements, which render it, in several respects, superior to any other work of the same class, with which I am acquainted."

Hon. Judge Ware, Portland, says:

"I have looked through "The Analytical Reader,' and think it well adapted to the use of schools. The selections are suited to the capacity of children, and calculated to give them a taste for reading; while the definitions and pronounciation given on the opposite page, are calculated to give them a correct pronounciation, and impress in their minds a distinct notion of the meaning of words. I think it may be advantageously introduced into our common schools."

From Rev. Nathan Parker, D. D. Portsmouth.

Dear Sir,—"I have examined with some attention 'The Analytical Reader.' I am happy to find that it is constructed on the principle that an important part of Education is to teach children that they have minds, and to learn them how to use their intellectual faculties. I think it well calculated to be interesting, by imparting light to the understandings of children, by giving them the consciousness that they have faculties worth improving. The selections are made judiciously; the mechanical arrangement of the work is happily designed, and it is well calculated to exert a good moral influence. I wish you success in your efforts to advance the cause of education.

"Mr. S. Putnam. NATHAN PARKER."

Hon. *Levi Woodbury*, LL. D. Senator in Congress and late Governor of New-Hampshire, says:

"I have examined the *Analytical Reader.* The system you have adopted will undoubtedly tend to sharpen the attention of pupils, to strengthen their memories, and to bring into exercise earlier than usual their powers of judgment.

"With these advantages, the book certainly merits patronage in all our primary Schools."

From Rev. Mr. *Hildreth*, Gloucester, Mass. and formerly Professor at Phillips's Exeter Academy.

"Dear Sir,—The plan of your book I like very much; it must greatly promote one of the principal objects of Education, which is, to lead children to form the habits of thought and reflection; to search for the *meaning* of what they read; to study *things*, and not *words only.* I have often had occasion to observe how easy it is, to accustom children to be contented with *sound* without sense, and how important it is, to direct their education in such a manner as always to associate *words* with the *ideas* they signify. Your book has been introduced into the schools of a neighboring town; and the minister of the town has told me, that he considered it worth all the other books in use in the place.——Yours,

"HOSEA HILDRETH.

"Mr. S. Putnam."

From the Rev. *Barton Stow*, Pastor of the Calvinistic Baptist Church, Portsmouth, N. H. and late Editor of the Columbian Star, Washington City.

"Mr. Samuel Putnam—Dear Sir,—I ought, before this late period, to have acknowledged the receipt of a copy of your "Analytical Reader." I have perused the work with attention, and am particularly gratified to find it well worthy of the high commendations which have been so frequently passed upon it by others. It is, in my estimation, a very successful effort towards the accomplishment of an object, which, especially in our Primary Schools, has been most culpably neglected. Upon your plan, I am satisfied that pupils must *think* as well as *read.*"

From Rev. Mr. Turner, Portsmouth:

"Dear Sir,—You will please accept my grateful acknowledgements of your polite attention in presenting me with a copy of your "Analytical Reader." I have long thought that a work of this description was necessary to the schools of our country: and the effort you have made to enlarge the acquaintance of our children and youth with their native language is deserving of much commendation. I consider the plan and execution of your works good, and sincerely hope it will be brought into general use in our schools, and that the author may experience the pleasure and receive the reward, which are due to meritorious exertions in the cause of literature.——Yours, respectfully,

"EDWARD TURNER."

The work is also recommended by the following gentlemen: Rev. Mr. Farley, Preceptor, Atkinson, N. H. I. W. Bourne, A. M. formerly Preceptor of Franklin Academy, Dover, N. H. A. Mack, A. M. Preceptor, Haverhill, N. H. Rev. Mr. Hall, Preceptor, Concord, Vt. Mr. Renney, Preceptor, Hampton; Mr. Foster, Preceptor, Gillmanton; Rev. Mr. Towner, Preceptor, Wolfboro'; Rev. Mr. Clary, Rev. Mr. Maffit, Dover; Rev. Mr. Burroughs, Portsmouth; D. Leavitt, A. M. Teacher of Mathematics, &c. Meredith, N. H.; B. Greenleaf, A. M. Preceptor, Bradford, Ms.; Rev. Prof. Upham, Bowdoin College; Mr. Jackson, Keacher of Monitorial school, No. 1. Portland, Me.

For sale by the Publisher, Dover, N. H. also by Hilliard, Gray & Co. Richardson & Lord, Wait, Green & Co. Bowles & Dearborn, Boston; Whipple & Lawrence, J. W. Archer, J. M. Ives, Salem; S. N. Tenney, Newburyport; Dorr & Howland, Worcester, J. S. & C. Adams, Amherst; S. Butler, Northampton, Ms;—Childs & March, J. F. Shores, J. W. Foster, Portsmouth; I. Hill, J. B. Moore, Concord; F. Grant, Exeter; J. Prentiss, Keene; R. Boylston, Amherst, Aldrich & Barton, Newport; C. C. Benton, Lebanon; H. Towle, Haverhill, N. H.;—White & Reed, Wells River; C. Ide, Windsor; G. W. Hill, Montpelier, Shaw & Lowe, Bradford; E. & W. Eaton, Danville, Vt. Shirley & Hyde—Pearson, Little & Robinson, Portland; P. Sheldon, Gardiner; T. Spaulding, Hallowell; H Spaulding, Augusta; Wm. Hastings, Waterville, H. Hyde, Bath, C. Plummer, Bangor; Putnam & Blake, Saco; J. K. Remich, Kennebunk; Hutchins & Cory, Providence, R. I.; O. D. Cooke & Co. Hartford, Conn.; Collins & Hannay, New-York city.—— Price, 25 cents. Jan. 5.

POETRY.

The "*Literary Souvenir*" for 1828, [English] edited by Mr. Alaric Watts, contains articles from the pens of Coleridge, Southey, Montgomery, Barry Cornwall, and Mrs. Hemans. The Monthly Repository, speaking in reference to the work, says,—"Mr Watts' own contributions are not the least valuable portion of the rich volume: we are delighted especially with the Christian tone of the following"

'STANZAS'

Written on seeing Flags and other Ensigns of War hanging in a Country Church.

BY ALARIC A. WATTS.

OH! why amid this hallowed scene,
Should signs of mortal feud be found;
Why seek with such vain gauds to wean
Our thoughts from holier relics 'round?
More fitting emblems here abound
Of glory's bright, unfading wreath;—
Conquests, with purer triumphs crown'd;—
Proud victories over Sin and Death!

Of these how many records rise
Before my chasten'd spirit now;
Memorials, pointing to the skies,
Of Christian battles fought below!
What need of yon stern things to show
That darker deeds have oft been done?—
Is't not enough for Man to know
He lives but through the blood of ONE!

And thou, mild delegate of God,
Whose words of balm, and guiding light,
Would lead us, from earth's drear abode,
To worlds with bliss forever bright,—
What have the spoils of mortal fight
To do with themes, 'tis thine to teach?
Faith's saving grace—each sacred rite
Thou know'st to practise as to preach!

The blessings of the contrite heart,
Thy bloodless conquests best proclaim;
The tears from sinners' eyes that start,
Are meetest records of thy fame.
The glory that may grace thy name
From loftier triumphs sure must spring;—
The grateful thoughts thy worth may claim,
Trophies like these can never bring!

Then, wherefore on this sainted spot,
With peace, and love, and hope imbued,—
Some vision calm of bliss to blot,
And turn our thoughts on deeds of blood,—
Should signs of battle-fields intrude?—
Man wants no trophies here of strife;
His Oriflamme—Faith unsubdued;—
His Panoply—a spotless life!"

LADIES' FRIEND.

The following remarks are from the Address on Female Education, lately delivered at Portsmouth, N. H. by Rev. Mr. Burroughs.

In reviewing the civil and intellectual history of woman, we find that, from the earliest times, her course has been almost universally marked with degradation and oppression. This must ever excite the astonishment and regret, and should awaken also the deepest humiliation and remorse of man, as such oppression has been mostly owing to his ignorance, overbearing pride and licentiousness. The more recent periods of the history of woman exhibit a cheering brightness, that promises to her meridian glory at no very distant era. It has been reserved to these modern days to render full justice to her character, to acknowledge her righteous claims, and to yield to her, high prerogatives.

In looking back to those remote days, when vice and infidelity and corruption began to fasten on the human family, we find woman among the severest sufferers, and early doomed to a cruel subjection. Long did the habits and opinions of the world hold her in the basest vassalage. Paganism has ever ruled her with an air of despotism, and all the oriental nations have fastened upon her neck a galling yoke. If there were any of the ancient governments on earth, from whom she might reasonably have expected a becoming treatment, they were those of the divinely favored Judea, and the refined republics of Greece and Rome. It is true that the daughters of Israel enjoyed, comparatively with the state of society in their days, high rank and advantages; but for these were they indebted to the power of their religion alone. When we come to the age of Homer, his glowing descriptions lead us to suppose that women might then have possessed no inconsiderable elevation and influence; for his character of Penelope is an elegant eulogium on her sex, and conjugal affection was never more beautifully portrayed than in the touching conversation and parting of Hector and Andromache—But we fear that such descriptions were only colored by passion or fancy; as, in the succeeding classic ages of Greece, we see no indications of proper respect for women.—She scarcely knew more than her slave. 'Her mind," says Zenophon, in his treatise on Domestic Economy, "was uninstructed, and her manners unformed." She was trammelled by the severest restraints of the civil code, was treated as a *thing*, and not as a person of the household, and was constantly thrown into the deepest misery by the enormities of polygamy and divorce. Nothing like giving her an intellectual and moral education, was ever dreampt of in Roman or Grecian philosophy. Such were her sorrows even among the most refined people; and such they probably ever would have been, had not miraculous rays of divine mercy visited her condition.

The bright era of Christianity, the glorious birth of the Messiah, introduced into the world a new system of opinions relative to women. The infinite kindness and tenderness, which were manifested towards her by the Son of God, not only by his language, but by his life, and the gracious dispensation of his Gospel, effected an entirely new order of things. Clothed with the attributes of divine mercy and love, he uttered these cheering tones. "Daughter, be of good comfort, thou art loosed from thine infirmity;" the period of thy civil and intellectual degradation shall soon be terminated. Wherever the Gospel has been received, it has been followed by the civil and moral elevation of women: wherever it has not been received, they still mope in chains and grope their way in darkness.

EDUCATION.

INFANT SCHOOLS IN PHILADELPHIA.

We have more than once alluded to the philanthropy exercised in the establishment of these infant seminaries. The beneficial effects of this benevolent undertaking will be evidenced in after generations. At the request of a lady who has been anxiously engaged in furthering the existence of the institution since its commencement, we copy the following pleasing picture of its present appearance, from the Pennsylvania Gazette of Wednesday last.

Those who desire to see one of the most pleasing and interesting sights in our city, may be gratified by visiting the Infant School in Chester Street. Never did we see such a collection of comely, intelligent and happy little faces as those presented to us at that institution yesterday; and what adds to that sympathy awakened in their behalf, is the reflection that they are, for the most part, the offspring of misfortune—the helpless objects of adversity and neglect. The names of one hundred and seventy children are entered upon the books of the school, of which about one hundred and fifteen regularly attend. Here are an hundred and fifteen children, daily kept out of the street, out of danger, and out of the practice of profane language and vicious habits, and at the same time trained to order and usefulness. This is a great acquisition, but a wide field is open in which to extend these benefits.

The deportment of the teachers appears to be kind and affectionate, and the mode of instruction novel and well adapted to the capacity of the infant pupils, who in return yield ready and grateful obedience. The regulations and general management of the institution, seem also to be well adapted to the object in view.

To parents in straitened circumstances, who are under the necessity of going out to work, and leaving young children at home in the care of other children, it must be a very great relief to know that, during their absence, their tender offspring will be kindly treated, and returned to them in safety. The benefit to the community, too, will be incalculable: it is beginning at the right place—for the fewer neglected children we have running wild through the streets, and into the haunts of vice, the fewer candidates we shall have for houses of correction, and for the penitentiary. There will be safety also in this institution, for whole neighborhoods are endangered by leaving children in charge of houses necessarily containing fire.

After what we have stated, we need not add, that we think well of this charity. It is a pious and benevolent one, and well deserving high and especial favor. It is, therefore, with regret we learn, that its funds are inadequate to its present wants; and the managers, moreover, think it essensial that this establishment should be extended so as to furnish a school for colored children. An appeal to our fellow citizens, we know, would not be made in vain.—*Philadelphia Album.*

[The following paragraph is from Walsh's National Gazette.]

We rejoice to learn that the founders and patrons of the INFANT SCHOOL, which was lately established in this city, have much reason to congratulate themselves on the effects of their benevolent enterprise. Great benefit has already been felt by the poor parents of the children who are relieved of the care of them during their hours of necessary labor. Some who entertain prejudices against the plan, have already acknowledged the signal advantage resulting both to them and their offspring. More attention is paid, in this school, to the health, comfort, and morals of the latter, than can be given at their homes. A single visit to the institution, would convince any humane observer of the strength of its claims to public notice and patronage.

[From the American & Gazette.]

THE JUVENILE MISCELLANY.—Among the many publications that daily and almost hourly issue from the press in this enlightened age, I have seen few that have delighted me more than the Juvenile Miscellany. The surest way of making the present and future generations happy, is by improving the young. Parents must be ever unhappy if their children are vicious—and the vicious are always miserable. None but parents can fully appreciate the value of this little work—it is so delightful to a mother to put a book into her childrens' hands, that she knows is calculated to improve their minds, refine their tastes, and raise their thoughts to the great Author of all good—to have an interesting story, the moral of which points exactly where you wish it to apply, on every occasion, is of so much importance in the education of children, that the writer who, like Miss Francis, gives her fine talents and highly cultivated mind to such a work, is a real friend and benefactress to *parents* and *children*. I know it would delight her benevolent mind to be among my little flock when her interesting work arrives, to see seven eager faces looking for their turn to read it; to see their bright eyes, to hear the oft repeated question, "is it as interesting as the last?" and "mother, won't it be my turn next, if I know my lesson?" "I am the oldest," &c. One of the younger ones, a boy of three, that can't read, came running to me the other day, saying, "Mother, an't Letitia as stingy as the white hen—she wont give me one of her sugar plumbs"—the *white hen* soon distributed the sugar plumbs. If they are fretful, "Little Mary is cross today" goes the rounds, and *generally* brings the smile back to the moist eye and glowing cheek. There is a touching simplicity and tenderness in the stories that often beguiles me of tears, and I read them with as much pleasure as my children.

I think if a volume of this work were presented as a premium in all our public schools, it would tend to refine the taste and amend the hearts of those who seldom have access to the best works, and would be sowing the good seed which might, in time, bring forth its hundred fold. A MOTHER.

MISCELLANY.

[From the Massachusetts Journal.]

TURKEY.

Treatment of Christians. The Christian subjects of the Sultan are always treated as an inferior race, and bear, in every relation of life, the marks of their degredation. By a solemn fetva of the Mufti, the oaths of Christians, when unsupported by Mussulmen, are of no avail against a Mussulman. In order to give evidence in a court of justice, a Mussulman must be in a state of purity. Bajazet the First was not allowed to give his testimony as a witness, because he did not say the five prayers in public,—how little, then, must be the value of a Christian oath! Besides this, while, by the invariable practice of the court of justice, the perjury of a Mussulman against a Christian is slightly regarded, that of a Christian against a Mussulman is punished with death. Hence the Christians are open to a thousand claims, and frequently have their property and their houses seized by a stranger, without a chance of obtaining redress. If a Mussulman kills a Christian, even from a deliberate malice, the law which condemns the offender, is not executed, and the criminal escapes with impunity: the least blow of a Christian against a Mussulman is visited with the heaviest penalty.

The Christians are obliged to live in houses of a dark hue, to wear a dress of dark color, and, above all, not to wear a green turban, a white shawl, or yellow slippers. If they have fine houses, they must take care that the outside has a shabby appearance; if they have handsome horses, they do not dare to ride them themselves. (*See Anastasius.*)

Degrading and invidious as these distinctions are, they form but a small part of the sufferings of the Christians. The iron which galled their necks was not so much the subjection of a people to an oppressive government, as the subjection of a nation to a hostile nation. The meanest Turk might treat the highest Christian with contumely and insult: a Mussulman, seeing a Greek seated in his shop, might call him forth, and make him load his baggage horse, or perform any other menial office: the oldest and most venerable Greeks might be openly struck and buffetted by the youngest and lowest of Mahometans: all with impunity.

The practice of carrying arms leads to the prompt indulgence of every passion; and it may well be imagined what was the condition of men of a religion that is hated, and a race that is despised, living in the constant presence of masters who have pistols at their belts and swords by their sides. The limbs and the lives of the Greeks, were at the mercy of every gust of passion, and they were maimed or murdered with less forethought than the mildest rebuke is given by an American magistrate. (*See Bizoni and other Travellers in the East.*)

These are things which, borne quietly by dastard souls, sink deep in the minds of a people who begin to have a sense of shame or honor; these are the injuries which, long suffered and long unresented, are yet entered in the great book of a nation, and are at length repaid with a vengence not less full, perhaps, or less cruel than the wrongs they have endured.

Such being the vicious system of Turkish government, it is natural, and consolatory, to find that the effects it produces are weakness to the sovereign and desolation to the state.—(*Vid. Hist. Disc. Lond.* 1828.)

YOUNG NAPOLEON. The young Napoleon is an interesting youth, beautifully formed, with the countenance and fine cut lips of his father, and the blue eyes of his mother. One cannot see this blooming youth, with his inexpressible tint of melancholy and thoughtfulness, without a deep emotion. He has not that marked, plain and familiar ease of the Austrian princes, who seem to be every where at home; but his demeanor is more dignified, and noble in the extreme. He has an Arabian steed, which he strides with a nobleness which gives the promise of as good horsemanship as that for which his father was so celebrated. His *escadron* almost adore him; and he commands with a precision and a military eye, which prognosticate a future general. He is, by virtue of an imperial decree, proprietor of the eight domains of the Grand Duke of Toskana, in Bohemia, with an income of above 25,000*l.* sterling; a greater revenue than is enjoyed by any of the imperial princes, the Archduke Charles excepted. His title is Duke of Reichstadt. He is addressed "Euer Durchlaucht," (Votre Altesse.) His rank is immediately after that of the princes of the reigning house, the Austrian family of Este and Toskana. His court establishment is the same with the imperial Princes; he has his obersthofmeister, his lord chamberlain, aids-de-camp, and a corresponding inferior household. In possession, as he is of a large fortune, his destination will depend on his talents and on his inclination. *Austria As It Is.*

Swearing on Ship-Board Prevented. Once when I was returning from Ireland, said the Rev. Rowland Hill, I found myself much annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First, the captain swore at the mate—then the mate swore at the captain—then they both swore at the wind—when I called to them with a strong voice for fair play.—"Stop! stop!" said I. "If you please, gentlemen, let us have fair play; it's my turn now." "At what is it your turn, pray?" inquired the captain. "At swearing, I replied. Well, they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience. To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn?" "Pardon me, captain, but I do, as soon as I can find out the good of doing so." I did not hear another oath on the voyage.

On the day of his death, in his 80th year, Elliott, "the apostle to the Indians," was found teaching an Indian child his alphabet by his bed-side and, thanked God, that now he was unable to preach, he had strength to teach that little child his alphabet.

REVIVALS OF RELIGION.

BOWLES & DEARBORN, 72, Washington street, have just published, Letters of an English Traveller to his friend in England, on the "Revivals of Religion," in America. Preface.—The writer o these Letters, in consenting to their publication, offers his preface and apology in one word, when he says that he has been induced to believe they might be of some service to the cause of religion in this country.

Contents of the work. Letter I—General character of Revivals.—Periodical—Distinguished from all former religious excitements; Extra meetings; unusual agitations; Body of society divided into three classes, of "new converts," "the anxious," and the "unconcerned."

Letter II. Causes of revivals. Extraordinary character of these excitements; Clerical influence; Process of feeling by which the Revival commences in the mind of the Clergyman; his ideas of Religion; his doctrinal views; spread of the Revival among the people; unusual religious meetings, instructions and combinations; itinerant preachers and others, who give an impulse to the public mind; advantage taken of extraordinary events, death of young persons, &c. Motives of the leading actors in these scenes.

Letter III. Causes of Revivals continued—Natural susceptibility of religious impression and propensity to religious excitement; Claims of Revivals to a supernatural character increasing this tendency; these claims discussed.

Letter IV. Method of Promoting the Revivals, illustrated in an account of two religious meetings; Human means and management; Circumstances considered with reference to the Revivals; Winter usually the season of them; time of general health said to be favorable; Social plans and projects overruled for their promotion; Religious meetings, in which the convers, the anxious and unconcerned, are separated from each other; Domiciliary visitation; Sectarian zeal; Rumors.

Letter V. The Religion of Revivals. The great question, of what character it is, and whether so much excitement is expedient; Conversation in the stage, coach; Unnatural and extravagant character of the Religion of Revivals, illustrated in the manners of soc ty and especially in the notion of conversion; Prevailing ideas of suddenness of conversion suspected to in modern, and to have resulted in a great measure from Revivals, or from the Masters of Revivals, Whitefield Wesley, Tennant and Davenport; Sentiments of Calvin; Matthias Flacius of Illyria; Hasty and unlearned criticisms upon the New Testament language about Conversion.

Letter VI. Religion of Revivals. Illustrated in the proceedings of the New Lebanon Convention; Further reflections on the unnatural character of this Religion.

Letter VII. The Religion of Revivals, continued; The extraordinary and novel character of it; Fluctuation; Tumult; Publicity; Monitorial system of Religious instruction; Contracted views of religion and of God; Observation of Dr. Paley; Contrast between our Saviour's manner of teaching and that employed in Revivals; Self-complacency and presumption nourished by Revivals; Their tendency to resolve religion into a set of passive impressions; The system of Revivals fitted to enslave the mind; unfriendly to morality; on what accounts and in what respects; The Revival conscience not the true conscience; Discriminations; The true conscience not impassioned but calm; illustrated in the teaching of Christ; Further views of Revivals; Their evils apt to be overlooked by their friends in the estimate they form of them; Admission that they do some good; The province of Revivals chiefly limited to less reflecting and refined minds, which are less liable to be injured by rude and harsh treatment; the prerogative of God to bring good out of evil: Analogy between religion and other works and ways of the Almighty; the little prevalence which a true and exalted religion has yet attained.

☞ For sale at the office of the Christian Register.
Jan. 31.

KENRICK'S EXPOSITION.

MUNROE & FRANCIS, Boston, propose to publish "*An EXPOSITION of the historical writings of the New Testament, with reflections subjoined to each section*, by the late Rev. TIMOTHY KENRICK, with a memoir of the Author; *and a Chronological Table of the Histories of the Evangelists; and Chronology of the Acts of the Apostles.*" From the Second London Edition.

The American Edition will be published in 3 vols. 8vo. with a type and paper similar to this prospectus, to be seen at their Bookstore.

The price to Subscribers will be five dollars a set, bound in extra boards. To non-subscribers $7 a set.

Those who are accountable for ten sets will be entitled to the eleventh set gratis.

"Of the diligence and ability of Mr. Kenrick as an interpreter of the scriptures; of his happy art of deducing from them, with simplicity and effect, the most instructive lessons; of the manly freedom with which he thought for himself; of his strong attachment to what he considered as divine truth, and of his earnest desire to promote the devout and benevolent, the pure and heavenly spirit of the uncorrupted religion of Jesus Christ, this work, is is presumed, will be a standing and acceptable memorial; and there is reason to hope, that it will be found of eminent advantage to the pious and reflecting Christian, in his moments of retirement, to heads of families at the seasons of domestic worship, and to students and ministers, in their endeavors to understand the last and most valuable revelation of their Maker's will, and to feel as well as to diffuse, the efficacy, and consolation of religion."

PORTABLE WRITING DESKS.

A CONSTANT supply, manufactured and for sale, at the unusual low price of $2:50 each, by JOHN MARSH, sign of the large Ledger, No. 96 and 98 State-street.
Feb. 16. tf

NEW TESTAMENT.

THIS day published by *BOWLES & DEARBORN*, 72 Washington-street, the first number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text—containing the Epistles to the Romans and Corinthians.

Advertisement to the work. In the preceding pages, an attempt is made to afford to the English reader the benefit of Professor Griesbach's restorations of the sacred texts. The labors of that eminent critic are well known to have obtained the nearly unanimous approbation of learned men of all denominations. The common version is here reprinted, with no other alterations, either of words or punctuation, than the amended text requires. In making these, the Manual edition of Griesbach, the most mature fruit of his studies, has been strictly followed. The editor has aimed to present the common version precisely such as it would have been, if it had been made from the revised text. If this specimen is favorably received, the work will probably be continued in seven or more numbers, to be published monthly. The second number, containing the rest of St. Paul's epistles, is in press and will be published early next month. Dec. 15.

BOOKS AND STATIONARY.

WHITNEY & COOLEY, Auction and Commission Merchants, No. 36, Washington Street, have on hand, and are constantly receiving, a very large supply of valuable Books, in the various departments of Literature; among which are, Bibles of all sizes, in rich and common binding, together with a general assortment of Law, Theological, Medical, Miscellaneous, and Blank Books; Paper, Quills, Ink, &c the whole of which will be sold at the most reduced prices, for cash or approved credit. Country Dealers, and persons wishing to supply themselves with the above articles on the most liberal terms, will find it to their advantage to call and examine for themselves. Feb. 9

FRESH QUILLS, &c.

100 THOUSAND Quills, comprising the various qualities, just received from the manufacturers.

40 Gross Ink Bottles.
100 do. Ink Stands.
50 doz. Tooth Brushes.
50 " Shaving do.

Also a fine lot of *Ivory Pocket and Fine Combs*; Ivory Folders; Rogers Fine Cutlery; Real old Winsor Soap, &c. &c. at wholesale or retail, at very low prices, at 96 & 98 State-st. Sign of the Large Leger, by JOHN MARSH. Feb. 23. tf.

REPLY AND REVIEW

Of "A Letter of a Gentleman in Boston to a Unitarian Clergyman," &c.

WAIT, GREEN & CO. 13, Court-street, and BOWLES & DEARBORN, 72, Washington-street, have just published a "Reply of a Unitarian Clergyman to the Letter of a Gentleman of Boston."

Also, a Review of a "Letter from a Gentleman in Boston, to a Unitarian Clergyman of that City."

Price of each $7 per hundred; $1 per dozen; and 10 cents single. Feb. 10.—3t

NEW PUBLICATION,

for Families and Sunday Schools.

BOWLES & DEARBORN have made arrangements for publishing a work of the above description. It will appear in the form of a small periodical, at intervals of one month. It is meant to embrace a variety of matter suited to religious instruction in families, and particularly in Sunday Schools. Its contents will be arranged under the following and similar heads.

Observations on subjects of religious instruction—method of teaching—explanations of difficult passages of Scripture—illustrations of the history, geography, and antiquities of Palestine, and other countries of the East—sketches of the history of the sacred books—accounts of Sunday Schools—methods of arranging and conducting such schools—stories for children—notices of books, &c.

The first Number which will be published shortly, and will contain a prospectus, giving a fuller view of the plan and object of the work. The publication now proposed, will be supported by a number of individuals associated for the purpose.

In the meantime, subscriptions will be received at the store of the publishers, 72 Washington-st.
February 16, 1828.

EVENING HOURS,—*New Numbers.*

MUNROE & FRANCIS, 128 Washington Street have published Nos. 7, 8, 9, Evening Hours.
March 1.

MR SULLIVAN'S REPLY.

A REPLY to Rev. Mr. Robinson's Review of Remarks upon his Sermon—illustrating the Human and Official Superiority and Supreme Divinity of Christ. By T. R. Sullivan, Author of the Remarks. Just published and for sale by BOWLES & DEARBORN.

B. & D. have for sale—The recent attempt to defeat the Constitutional Provisions in Favor of Religious Freedom, considered in reference to the Trust Conveyances of Hanover-street Church. By a Layman.
Jan. 26.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their, year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until *all* arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr
Kennebunk, Me.	Barnabas Palmer
Keene, N. H.	John Prentiss.
Portland, Maine,	Barnett Peters
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass.	William Brown.
Sandwich, "	Rev. E. S. Goodwin.
Taunton, "	David C. Hodges P. M.
Townsend,	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J B. Pierce.
Walpole, Mass.	Palmer Morey.